

Individual  
consciousness  
(microcosmic) from  
totality (macrocosmic)

SB's message  
defined in terms  
of understanding  
the *Jīva* &  
Supreme Brahman  
(*vyāṣṭi-nirdeśa*)  
(Text 50-55)  
Lesson 14 & 15

*Jīva*'s nature on the basis of SB  
11.3.38-39 by Pippalāyana Ṛṣi

The most basic  
characterization  
of the Supreme  
*tattva* in SB—  
The ten topics  
of SB  
(Text 50-63)  
Lesson 14-17

SB 1.2.11 ⇒ Three aspects of the one  
nondual supreme consciousness ⇒  
Brahman, Paramātmā, and Bhagavān

Nondual supreme  
consciousness

The Absolute  
Truth defined  
in universal  
terms--*samaṣṭi-*  
*nirdeśa*—as well  
as through the  
10 topics of SB,  
the *mahā-*  
*purāṇa*  
(Text 56-63)  
Lesson 16-17

- Nature of the *Jīva*—Recap
  - 1) It is conscious
  - 2) Capable of self knowledge and knowledge of objects other than the self
  - 3) It is distinct from the material energy and free of the six types of physical transformation
- This analysis is from the individual perspective (*vyāṣṭi-nirdeśa*), which sheds light on the nature of the totality, the nondual consciousness (*tattva*)
- Now Jīva Gosvāmī begins explaining the Absolute Truth (*tattva*) from the viewpoint of the aggregate (*samaṣṭi-nirdeśa*) on the basis of 10 primary topics of SB Cantos 2 & 12

LESSON 16: An analysis of SB's 10 topics in Canto 2, as presented by Śukadeva Gosvāmī (Text 56-60)

The Absolute Truth defined in universal terms--*samaṣṭi-nirdeśa*—as well as through the 10 topics of SB, the *mahā-purāṇa* (Text 56-63; Lesson 16-17)

LESSON 17: An analysis of SB's 10 topics in Canto 12, as presented by Sūta Gosvāmī (Text 61-63)

TEXT 56: The *Mahā-Purāṇa*, SB's ten topics help us understand the Supreme Brahman from the aggregate point of view—*samaṣṭi-nirdeśa*—Description of the first 9 topics is to help us understand the 10<sup>th</sup> one

TEXT 57: Explaining 9 of the 10 subjects of SB

TEXT 58: An introductory understanding of the 10<sup>th</sup> subject, which is *āśraya*, the ultimate shelter of all—the Bhagavān feature of the Absolute Truth (AT)

LESSON 16: An analysis of SB's 10 topics in Canto 2, as presented by Śukadeva Gosvāmī (Text 56-60)

TEXT 59: Defining the *adhyātmika*-, *adhidaivika*- and *adhibhautika-puruṣa*—Even though it may appear as *āśrayas* for each other, actually it is the Supersoul who is the real shelter

TEXT 60: The interdependency of these three *puruṣas*—The Supersoul is their shelter, and His own shelter—In certain senses the three *puruṣas* may be considered shelters, but not the *Jīva*

## SB 2.10.1-9

*atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ  
manvantareśānukathā nirodho muktir āśrayaḥ*

“Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.” (2.10.1)

“To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages.” (2.10.2)

“The elementary creation of sixteen items of matter — namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind — is known as *sarga*, whereas subsequent resultant interaction of the modes of material nature is called *visarga*.” (2.10.3)

“The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.” (2.10.4)

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“The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.” (2.10.6)

“The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.” (2.10.7)

“The individual person possessing different instruments of senses is called the *adhyātmic* person, and the individual controlling deity of the senses is called *adhidaivic*. The embodiment seen on the eyeballs is called the *adhibhautic* person.” (2.10.8)

“All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.” (2.10.9)

## TEXT 56: The *Mahā-Purāṇa*,

SB's ten topics help us understand the Supreme Brahman from the aggregate point of view—*samaṣṭi-nirdeśa*—Description of the first 9 topics is to help us understand the 10<sup>th</sup> one

- Understanding two verses spoken by Śuka quoted (2.10.1-2)
  - 2.10.2 states that the reason why the scripture describes such topics as creation, maintenance, annihilation, and liberation is to help us understand the ultimate topic, the AT or Supreme Lord. Indeed these other topics are but the description of the Lord's manifold potencies.



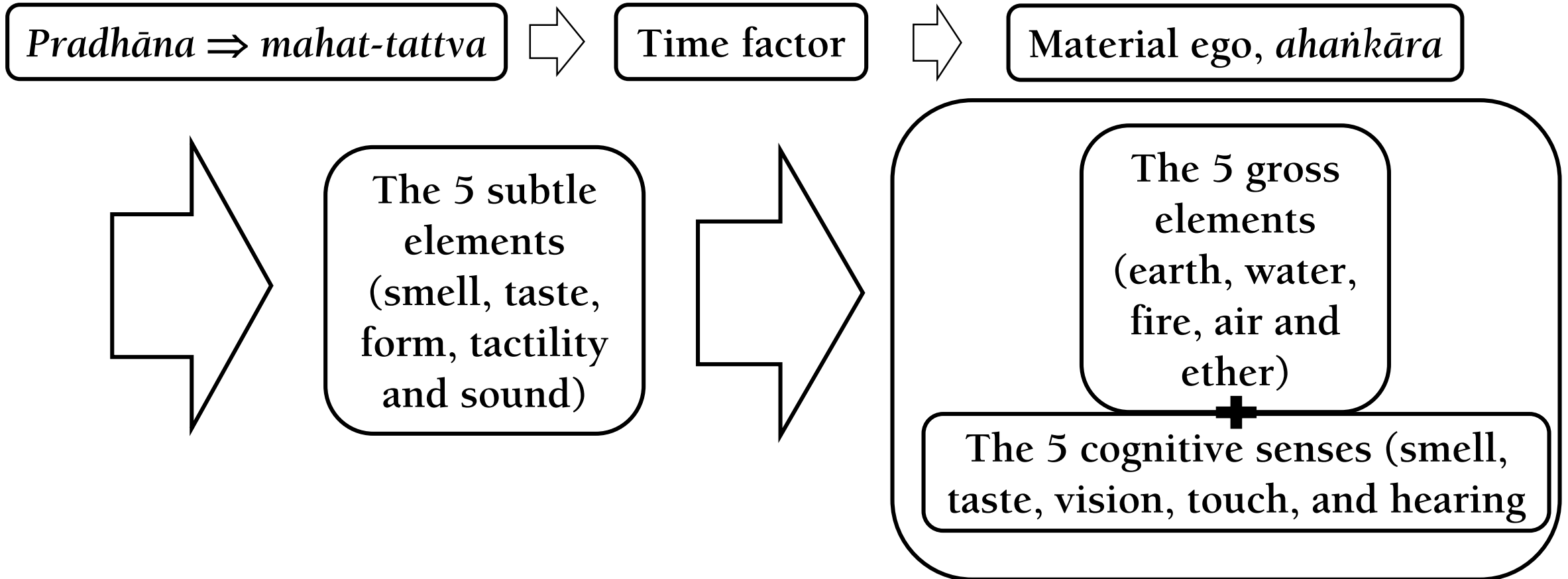
- How the other nine topics are utilized for the glorification of the 10<sup>th</sup> topic ⇒ *advaya-jñāna*, or the supreme consciousness one w/out the second
  - In some places the SB introduces prayers to the Supreme Lord in the course of describing one or the other 9 topics, and in these prayers the Supreme Person Himself is the object of glorification. In other places, the Lord is described directly as in the dialogue between Vidura & Maitreya and that between Kapila & Devahūti.
  - The the 10<sup>th</sup> topic, *advaya-jñāna* ⇒ also called *āśraya*, or the shelter of all ⇒ the fountainhead of everything
- The process of using *tatastha-lakṣaṇa*, or extrinsic (marginal) as opposed to *svarūpa-lakṣaṇa*, or intrinsic characteristic (personal attributes)

- In our conditional state  $\Rightarrow$  no experience of God's *svarūpa-lakṣaṇa*  $\Rightarrow$  w/out proper commentary, we may misconstrue.
- But we can correlate—either from the aggregate or the individual viewpoint—God's *taṭastha-lakṣaṇa* manifested within material world for they are within the scope of our personal experience
- SB Cantos 1-9  $\Rightarrow$  various potencies of the Lord in His various incarnations or expansions, such as *sarga-śakti*, the creation of the material cosmos  $\Rightarrow$  realization that He is the Supreme Lord
- Then only we can properly comprehend His personal features and pastimes, which are narrated in Canto 10
- We shouldn't therefore jump to the 10<sup>th</sup> Canto. Rather, we should first hear the first 9 Cantos before jumping onto the 10<sup>th</sup>

# TEXT 57: Explaining 9 of the 10 subjects of SB

- The version of the 2<sup>nd</sup> Canto, Chapter 10
  - The material world is a creation of the Lord and reflects His personality
- Defining all the 9 subjects
  - During annihilation, all the material elements are unmanifest because they have merged into the original dormant or equilibrium state of the material nature, *pradhāna* ⇒ the 3 modes are in balance and thus inactive. For the next cycle of creation (*sarga*), the Lord thru' His glance, agitates the modes ⇒ the 1<sup>st</sup> stage of creation ⇒ *mahat-tattva*
  - Subtle ⇒ gross during creation, and gross ⇒ subtle for annihilation

# 1) A SYNOPSIS OF THE COSMIC MANIFESTATION PROCESS—SARGA



## 2) Lord Brahmā's secondary creation—*visarga*

- 8,400,000 species of moving and non-moving living beings in accordance with prior karmic inheritance.

## 3) The sustenance of living beings—*sthiti*, or *sthāna*

- Lord Viṣṇu oversees the maintenance of laws and structural design codes governing universal affairs ⇒ The Supreme Lord's prominence over Lord Brahmā and Lord Śiva, who are in charge of secondary creation and dissolution, respectively
- The Supreme Lord descends in every millennium for this purpose

## 4) The nurturing of the *Jīvas*—*poṣaṇa*

- Although impartial, being equal to all, those who are opposed to Him severely limit the quality and extent of nurturing that can be received ⇒ thus, favorably inclined to His devotees

## 5) The impetus for action—*ūti*

- Impelled by their karma, the *Jīvas* perform various material activities during the period in which the creation is being maintained ⇒ various desires, in the form of subconscious impressions within the mind, for further karmas

## 6) Each day of Lord Brahmā contains 14 periods, each of which is ruled by a different Manu—*manvantara*

- The Manus, along with the deeds of sages and enlightened beings, are godly persons empowered to look after the welfare of all human beings
- How they behave and worship is called sad-dharma, or establishing religious principles in the human society by their own examples

## 7) The description of the Lord's pastimes with His associates, during His descent in the material world—*īśānukathā*

- Their main purpose is to effect the devotional turning of consciousness towards Bhagavān, with which they are identical.

8) When the Lord turns His eyes away from the creation, which is called sleep, or cosmic rest (*yoga-nidrā*), it is time for dissolution—*nirodha*

- At that time, all the material elements become unmanifest in the reversed order in which they appeared, and primordial nature (*pradhāna*) then reverts to the state of equilibrium.
- Concurrently, the *Jīvas* give up their gross bodies, but they remain conditioned by their causal bodies, which consist of their karmic impressions in an unmanifest state.

9) Liberation—*mukti*

- During the maintenance period, those *Jīvas* who were able to transform their material consciousness to God consciousness, or unalloyed devotion to Bhagavān, he is freed from both his subtle and gross bodies and becomes established in his original nature. He is not compelled to take birth again in the material world. Rather, all his miseries come to an end and he enters the spiritual world.

**TEXT 58: An introductory understanding of the 10<sup>th</sup> subject, which is *āśraya*, the ultimate shelter of all—the Bhagavān feature of the Absolute Truth (AT)**

- The description of the aforementioned 9 subjects culminates in the description of the *āśraya-tattva*.
- The whole reason why Vyāsadeva included them was to shed light on Bhagavān’s energies and activities.
- Therefore, SB is really about only one topic—the Supreme Personality of Godhead, or Bhagavān Śrī Kṛṣṇa as the AT.



- Understanding the inferences in ŚB 2.10.7
  - The word “*ca*, or and” in this verse indicates the topic of the SB not explicitly mentioned, such as “*poṣaṇa*”
  - The word “*iti*” indicates Bhagavān, the term used by the followers of *bhakti-yoga* to designate “*āśraya*.”
  - Thus, this verse reinforces one quoted earlier (1.2.11), which states that the nondual supreme consciousness is called Brahman, Paramātmā, and Bhagavān.
- In the next text, Jiva Goswami gives further arguments to establish that the Supreme Lord is the *āśraya-tattva*.

**TEXT 59: Defining the *adhyātmika-*,  
*adhidaivika-* and *adhibhautika-puruṣa*—  
Even though it may appear that they are  
*āśrayas* for each other, actually it is the  
Supersoul who is the real shelter**

- Jīva demonstrated from the macrocosmic viewpoint that the AT, Bhagavān, is “*āśraya-tattva*,” the support of all existence. Now, he further explains that Bhagavān is the support of each individual in their day-to-day sensory perceptual experiences.

- The *Jīvas* in bodily conception of life  $\Rightarrow$  *adhyātmika-puruṣa*
  - The empirical self is limited seer
- The presiding deities (demigods) of the senses  $\Rightarrow$  *adhidaivika-puruṣa*
  - Those who potentiates the self, and who facilitate the power of seeing of the limited seer
- The visible physical body, along with the sense objects  $\Rightarrow$  *adhibhautika-puruṣa*
  - The physical self as the locus of the senses.
  - He makes possible the differentiation of the *adhyātmika-puruṣa* from the *adhidaivika-puruṣa*

- Prior to physical birth, one cannot distinguish the latter two *puruṣas*, because they are merged as if they were the same *Jīva*
  - BV's comments, "Even prior to the generation of the physical body, the senses and their presiding deities are present with the *Jīva*." They constitute the subtle psychic body (*sūkṣma-deha*).
  - At this stage, the cosmic potentors for the senses (the demigods) and the empirical self (the *Jīva*) are as yet undifferentiated, because no physical body exists that could allow for the actualization of their respective potentials.
  - When the physical body comes into existence the senses take their appropriate seats within it, and the demigods take charge of them.

**TEXT 60: The interdependency of these three *puruṣas*—The Supersoul is their shelter, and His own shelter—In certain senses the three *puruṣas* may be considered shelters**

- Jīva Gosvāmī now explains SB 2.10.9 ⇒ Except for Bhagavān, none can be independent *āśraya-tattva*, which is the 10<sup>th</sup> topic of SB.
- On the face value, the *Jīvas* & the presiding deities (e demigods) of the senses appear to be the *āśrayas*
  - The *Jīvas*, or the empirical self, is the *āśraya* for the physical body it inhabits, and the demigods are the *āśrayas* for the senses.
  - For proper perception, all three supports must be present: the empirical self, or *Jīva* (*adhyātmika-puruṣa*), the physical body (*adhibhautika-puruṣa*), and the presiding deities of the senses (*adhidaivika-puruṣa*).

- The one who witnesses all the activities of these three *puruṣas* is Paramātmā, who is His own independent *āśraya*.
- The *Jīva* is the intermediary energy of Paramātmā, who is the energetic source, and as such the *Jīva* remains dependent on Him at all times.
- Bhagavān is the shelter and source of well-being of all existence, a position no *Jīva* can claim. Thus, the *Jīva*, although one with Bhagavān in some respects, should not be considered the object of worship independent of the Lord, who is the basis of all existence. He is the supreme shelter for Himself as well the others.
- This is Jīva Gosvāmī's explanation of Śukadeva Gosvāmī's statements from Canto 2. Now he explains Sūta Gosvāmī's same conclusion from a slightly different viewpoint while explaining the characteristics of a *Mahā-purāṇa* from Canto 12.